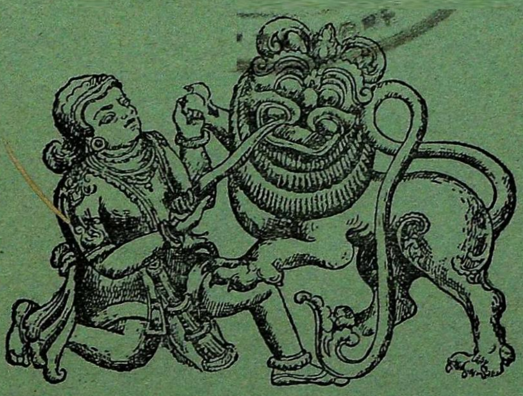
Vol. XXXVIII NEW SERIES No. 3

The Quarterly Journal of the Mythic Society



JANUARY 1948

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THE QUARTERLY JOURNAL OF THE MYTHIC SOCIETY

BANGALORE. 2.

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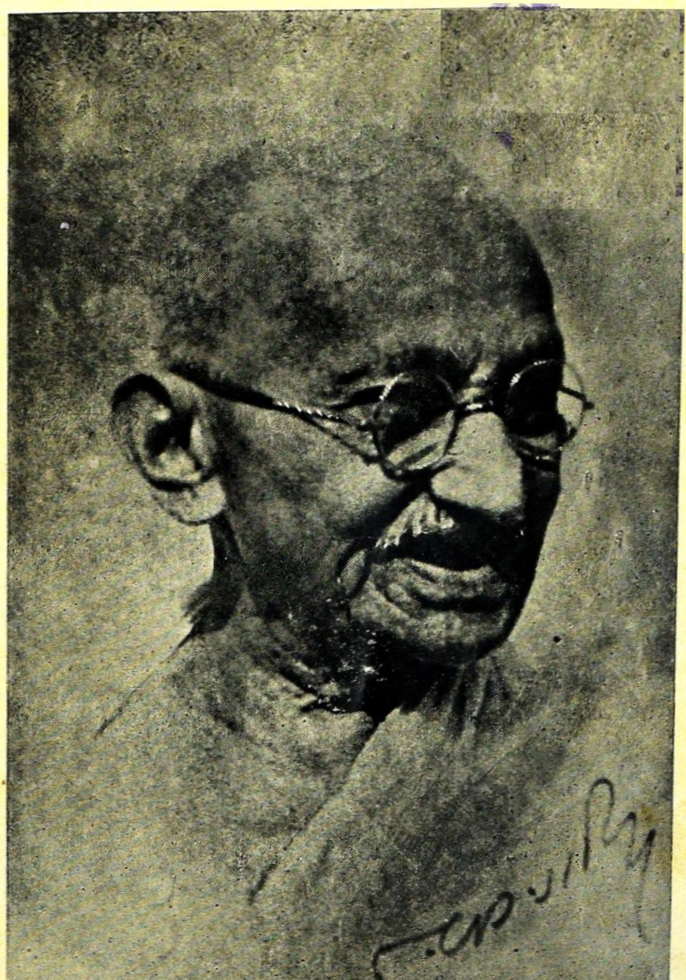

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Rule 105.—Members of the Asiatic Society of Bengal and of Branches and Associate Societies are entitled, while on furlough or otherwise temporarily resident within the limits of Great Britain and Ireland, to the use of the Library as Non-resident Members, and to attend the Meeting of the Society other than Special General Meetings; and in the case of any Member of any Society aforesaid applying for election as a Member of the Royal Asiatic Society nomination as laid down in Rule 4 shall not be necessary.

S. SRIKANTAYA

General Secretary and Treasurer

The Mythic Society

BANGALORE, 2.

The Secretary requests that—

(1) Every member will kindly introduce at least one friend to the Society during the current year and thus help to popularise the work of the Society.

(2) Members who can afford it will help to build up a capital fund by converting their ordinary membership into life membership.

(3) Members who have not yet remitted their subscriptions will kindly remit them on receipt of this issue of the Journal.

(4) Members will be so good as to send us odd copies of Nos. 1 to 4 of Volumes VIII and IX of the QJMS. If they so desire, the copies will be paid for at Rs. 1-8-0 each.

The Quarterly Journal of the Mythic Society

Vol. XXXVIII] [No. 3.

PROCEEDINGS OF THE SPECIAL MEETING OF THE MYTHIC SOCIETY, BANGALORE.

Wednesday, the 11th of February 1948

A Special Meeting of the Members of the Mythic Society was held on Wednesday, the 11th of February 1948 in its premises at the Daly Memorial Hall at 5-30 P.M. to record the deep sense of sorrow felt by the members on the demise of Mahatma Gandhi. Rajadharmaprasakta T. Singaravelu Mudaliar, B.A., B.L., President of the Society, presided.

The Chairman said that this Special Meeting had been convened to record the deep sense of sorrow of the Members of the Mythic Society sustained by the demise of Mahatma Gandhi, the greatest person of the age, who worked throughout his life to make India free, who helped the cause of the down-trodden and who ever and always upheld truth, and to pass a resolution of condolence.

He called upon the General Secretary and Treasurer, Mr. S. Srikantaya, to say a few words before the resolution was adopted.

Mr. S. Srikantaya then spoke as follows :

" MEMBERS OF THE MYTHIC SOCIETY AND FRIENDS,

" Born in a well-known family in Porbunder and called to the Bar in England, Gandhi was practising as an Advocate for some time in Bombay. In 1892 he went to South Africa in connection with professional work but after going there, being attracted to it, he made it his home and resided there for twenty years. The success of the Indian cause in South Africa was due entirely to his efforts. Soul force—*Satyāgraha*—or non-violent non-co-operation involving disobedience of the selected amongst unpopular, unjust and lawless laws, occupied an important place in the armoury of Gandhiji in his fight for freedom. Fasting and prayer for desirable ends formed another potent instrument as in the case of the communal award to combat violence and restore peace and harmony. To resort to *Satyāgraha*, the purpose and the object to be attained should be just, sound and morally elevating. Throughout his life, Gandhiji, it will be noticed, never put truth, of which he was always in search, in the second place : the means was always *ahimsa* (non-violence) whether in the case of the down-trodden cooly, the sweated labourer or in the bigger field of political agitation to secure freedom for the country from alien domination.

" Gandhiji spiritualised politics and to the admiration of the world elevated it to the highest moral levels attainable. Even those who disagreed with the non-violent methods of Mahatma Gandhi to achieve political freedom or who disapproved of his course of action, in view of the resulting consequences therefrom, never questioned the underlying motive behind any of his actions. He was austere and simple in life, in dress, in manners and in action and ever searched after truth in thought, word and deed. His persistent efforts to improve the lot of the common man achieved great success. Harijan Uplift and Temple Entry and mutual toleration amongst people of widely differing faiths were amongst the main social problems with which he was engaged throughout his life.

" Looking back to the pages of history, it is difficult to think

of another man who has so fascinated his countrymen through such a long period of life in so many fields of human knowledge covering many aspects of life, religion, philosophy and social, political and economic activities. He considered it a special privilege to serve the poor, the sick and the suffering. He was admittedly humble and divinely human. It is the loss of this light which illumined every home not only in India but abroad which we mourn today.

"It is said that time and again at different periods of the world's history there will be born amongst men a great leader of thought whose life and earthly being would affect the world at large. Mahatma Gandhi, the greatest figure of the Twentieth Century, is one such leader in a distracted world. His life recalls to us the lives of those prophets of old, of those numerous Indian sages whose names are household words and who have become hoary with antiquity. The life of Mahatma Gandhi reminds us of the Buddha and of Jesus Christ. We are again reminded of the Great Teacher whom he followed, whose songs he sang every day. That great teacher, the divine seer, S'rī Krishna Parmātma himself who when his time came to depart from this earth is said to have returned to the place whence he came, shot in the heel as pre-ordained by the arrow of a hunter. Mahatmaji, the father of our nation, the architect of our freedom and the prince of liberty, ever humble and meek, has left us in order to serve us and assist us from another place in our future endeavours. His physical body has been destroyed by a dastardly assassin but his soul lives. It perishes not. It guards us in our weaker moments, it strengthens us with hope and helps us triumphantly to struggle through the dark and arduous paths that lie ahead of us.

"Mahatma Gandhi, the apostle of peace, of ahimsa, of non-violence and communal harmony, the seeker after truth, the prince of freedom and liberty, the friend of the untouchable, has laid down his life while serving the cause of peace and security in the State.

"The life of Mahatmaji has a special mission and makes a special appeal to a sorrow-stricken world to aschew hate, land and

wealth and work steadfastly and harmoniously for a peaceful, secular India. It is the duty of every one of us to follow in his foot-steps and endeavour earnestly to secure that religious toleration and concord amongst the inhabitants of Bhāratavarṣa which was so dear to him."

* * * * *

The Chairman next moved the following resolution which was unanimously adopted, all members standing:

"The Members of the Mythic Society assembled at a Special Meeting mourn the demise of Mahatma Gandhi, the father of the Indian Nation, the apostle of truth, love and non-violence (*ahimsa*) and place on record their profound sense of grief and sorrow at the loss sustained by India and the World. They tender their heart-felt condolences to the Government of India, Pandit Jawaharlal Nehru, Devadas Gandhi and to the innumerable mourners he has left behind."

PROCEEDINGS OF THE THIRTY-SEVENTH ANNUAL MEETING OF THE MYTHIC SOCIETY, BANGALORE.

Saturday, the 20th of March 1948.

SRI K. CHENGALARAYA REDDY, B.A., B.L.
(Chief Minister, Government of Mysore)
in the Chair.

THE Thirty-Seventh Annual Meeting of the Mythic Society was held in its premises at the Daly Memorial Hall on Saturday, the 20th of March 1948 at 5-30 P.M. with Sri K. Chengalaraya Reddy, Chief Minister to the Government of Mysore, in the Chair. A portrait of Mahatma Gandhi was unveiled on the occasion.

In welcoming the distinguished Chairman, Rajadharmaprasakta T. Singaravelu Mudaliar, the President of the Society, said:

"SRI CHENGALARAYA REDDY,

"On behalf of the members of the Mythic Society it gives me very great pleasure to welcome you to our Society and it is a source of encourgement to us that, in the midst of a very active life, you have found time to preside at our Annual Meeting, fully realising the important role this Society has thus far played and will play in the future—particularly in the new political set-up in our country. It would be permissible, Sir, on this occasion to refer to a few of the outstanding achievements to the credit of this institution during the course of nearly forty years since it was founded. This institution through its researches has endeavoured to give a complete account of the various dynasties which ruled over Mysore in the past, chief among whom may be mentioned: the Kadambas, Hoysalas, Rāṣṭrakūtas, the Cōḷas, the Cāḷukyas, the Keladi Chiefs, Hyder and Tippu and the rulers of Vijayanagara and the Mysore Royal House might in a way be said to continue the royal line of the Vijayanagara tradition in the State. I am sure that the Mysore Royal House will augment the good work which it has all along been doing, during succeeding generations.

"On an occasion like this we cannot but recall to our memory the great service rendered by the late Rajasabhabhushana Reverend Father Tabard, the Founder of the Society, by his very valuable contributions to the work of the Society. An account of his travels to the Birth Place of the Buddha, of his trip to Siam, of his translation of the Essay on Gunadhya by Felix Lacote and his addresses at our annual meetings will be of absorbing and abiding interest and form a source of inspiration and guidance to our work.

"Mr. F. J. Richards one of the Founders of this Society, has made a name for himself in the field of ethnographical studies of several South Indian tribes. The most impressive fortresses and droogs in and around the Mysore Country have been graphically described and illustrated by distinguished members of this Society. Dr. S. Krishnasvamy Aiyangar, another Founder and one of the foremost of Indian historians was in no small measure responsible for the reconstruction of South Indian History. The Studies conducted by us in temple building and sculpture in India have restored the place due to sculpture and art in ancient Indian history and tradition. In other fields of classical and cultural pursuits, researches have been made by our members. The list of the research work which has been conducted under the auspices will too long to mention here and the 'Quarterly Journal of the Mythic Society' is replete with the labours of the members.

"The study of the past is essential for an appreciation of the present and a building up of the future and a patriotic attempt to study the history of our country has been long overdue in India. Mr. C. Hayavadana Rao's revised edition of the Gazetteer of Mysore contains an up-to-date account of the history of Mysore in every department of life and activity and it is a store-house of history, tradition, legend and statistical information.

"We cannot rest on the laurels which we have achieved in the past but we have to work in the present and for the future. Since the attainment of Indian independence and the formation of the Dominion of India on the 15th of August 1947, proposals have been made for the reconstruction of Indian history in true, proper Indian

perspective under the management of a Board of Indian scholars. While our gratitude goes forth in ample measure to those European scholars who have made it possible for us to realise what rich store of literary history, tradition and legend is contained in the great contribution of India to the world, indigenous scholarship supplementing this work will add lustre to our past accomplishments. It is a legitimate, natural business study to the Indian and it is none too soon that institutions like ours should bestir themselves to the work of the Indian renaissance.

"In the history of the world, India occupied the foremost place. From the dawn of history India was connected in one way or another with almost every event of world importance. Nature has endowed India with all that is best to enable her to play a leading part in the history of mankind. Professor Max Muller has said 'In the study of the history of the human mind, in the study of ourselves, of our true selves, India occupies a place second to no other country, whatever sphere of the human mind you may select for your special study, whether it be language or religion or mythology or philosophy, whether it be laws or customs, primitive art or primitive science, everywhere you have to go to India, whether you like it or not, because some of the most valuable and most instructive material in the history of men are treasured in India only.' In every field of human activity ancient India had developed to a high degree of excellence—whether it is Government, social system, literature, religion, philosophy, science including medicine, mathematics, astronomy, military science, music, arts including architecture, painting, weaving, manufacture of steel, commerce and trade, maritime adventure, colonisation, etc.

"Owing to historical and other causes there was a break in its advancement and its further development was checked and frustrated in order to suit the economy of the various invading dynasties.

"Now that we have attained independence, our Government is faced with problems not only to scrap the systems introduced for exploitation of a subject nation but also to restore some of the systems whcih are suited to the genius of our country and to build up our activities on the foundations which are still strong, though the

superstructures have crumbled. In this endeavour the Mythic Society will play a great part in revealing the glories of our hoary past. In this view the Mythic Society will have to be a more dynamic body than hitherto and it deserves all the encouragement and help from our Government and other Governments in India.

"You are, Sir, at the head of a team of able, young and enthusiastic men charged with the great and difficult task of reconstructing our State in political, economical and social spheres. You have all devoted yourselves to the service of the country, particularly to the uplifting of the down-trodden and submerged humanity. The fact that you have set before yourselves the ideals of service practised and preached by Mahatma Gandhi—whose unnatural end before he completed his task is a great loss to our country—is a guarantee to the success of your endeavours.

"The brilliant members of the cabinet at the centre have given a lead in their attempts to solve India's difficult problems. Mysore has its problems peculiar to itself and people are expecting at the hands of your cabinet to solve those problems impartially, giving equal opportunities to all and to cut at the root of the communal cancer. The keynote of the Hindu social system is national service. It affords to every member of the social body, opportunities and means to develop fully his powers and capacities and to use them for the advancement of common weal. Every one is to serve the nation in the sphere in which he is best fitted to act, which, being congenial to his individual genius, will be conducive to the highest development of his faculties and powers. The old Varnashrama was not the same as the caste system of the present day but the caste system is today a traversty of its ancient original. No one in the old days would be a Brahmin nor a S'udra by blood alone or by birth. People were free to rise to the highest dignities or sink to the lowest positions according to the inherent qualities they might possess. The son of a Brahmin sometimes became a Kṣatriya, sometimes a Vaiṣya and sometimes a S'udra. So also a S'udra became a Kṣatriya or a Brahmin. It is the inherent qualities acquired and developed that determine the status of an individual and not blood or birth.

"I am sure that your cabinet will work out a society based on our ancient social system but suited to modern conditions of life, which will provide equal opportunities to all for developing their inherent qualities to be devoted to national service. Such a system is inevitable in the present political set-up of India as a free and independent country. We cannot afford to divide ourselves as of old under a foreign Government which was interested in the principle of *Divide et impera*. In all your endeavours you can be rest assured that the members of the Mythic Society as well as the general public will heartily co-operate with you to make your Government an ideal one.

"We thank you again for your presence here at this function.

"I request you to unveil the portrait of Mahatma Gandhi—which will ever be a source of inspiration to us of his high ideals and noble practice."

* * * * *

The General Secretary and Treasurer, Mr. S. Srikantaya, then presented the following Annual Report for 1946-47 :

ANNUAL REPORT FOR 1946-47

The Committee of the Mythic Society have great pleasure to present you this evening a report of the Society's activities during the year 1946-47.

India became free and the Dominion of India and Pakistan were formed on the 15th of August 1947.

Mysore along with the other Indian States became free and acceded to the Dominion of India. Responsible Government was graciously introduced in Mysore in October 1947 by His Highness the Maharaja of Mysore.

The death under very tragic circumstances of Mahatma Gandhi, the father of the Indian Nation and the apostle of peace and of ahimsa, on the 30th of January 1948 cast a gloom over the land from which it has not yet recovered. At a special meeting held on the 11th of February 1948 the members passed the following resolution :

"The Members of the Mythic Society assembled at a Special Meeting mourn the demise of Mahatma Gandhi, the Father of

the Indian Nation, the apostle of truth, love, peace and non-violence (*ahimsa*) and place on record their profound sense of grief and sorrow sustained by India and the world. They tender their heart-felt condolences to the Government of India, Pandit Jawaharlal Nehru, Devadas Gandhi and to the innumerable mourners he has left behind."

Lectures :—Of the several meetings held during the year at which interesting lectures were delivered may be mentioned: "The Indus Valley Civilisation" by Sriman A. S. P. Ayyar, District and Sessions Judge, Chittoor.

Membership :—The consequences of the second world-war and the disturbed condition of India continue to affect our membership. We have today on our rolls 322 members. We trust that it will be possible for us to augment our membership and retain old members. We appeal to members to introduce new members to the Society to assist us in carrying on our work more satisfactorily. Members who can afford are requested kindly to contribute to the capital fund by converting their ordinary membership into life membership and also by making donations.

We deeply regret to record the death of the following members of the Society: Rajasevasakta D. Venkataramiah, an erudite Sanskrit scholar; Dr. Ananda K. Coomaraswamy, Curator of the Eastern Section of the Museum of Fine Arts and a great exponent of Indian Art; Dr. M. H. Krishna, the Director of Archaeology in Mysore who was associated with the Mythic Society and the Kannada Movement for very many years; Quaid-ul-mulk Gulam Ahamed Kalami of Bangalore; Dr. Hirananda Sastri, retired Government Epigraphist for India; and Mr. H. S. Govinda Rao of Mysore. We tender our heart-felt condolences to the bereaved members of their families.

Finance :—The total receipts of the Society during the year including an opening balance of Rs. 44-14-9 were Rs. 5,629-14-7. The total expenditure was Rs. 5,498-12-5 as against Rs. 4,912-5-9 during the previous year. The increase in expenditure was due among other reasons to the payment of

enhanced dearness allowance to staff and the rise of the cost of printing and of paper. A sum of Rs. 426-15-0 was added to the Reserve Fund during the year which now stands at Rs. 13,551-15-0. Two quarter share coupons of the Bank of Mysore, Ltd. were also held at the end of the year which were purchased for Rs. 125-0-0. Two more coupons were subsequently purchased for Rs. 200-0-0 in Septmeber 1947 thus completing four coupons required for one share. The amount in the Staff Provident Fund shows a closing balance of Rs. 250-14-0 which is deposited in the Savings Bank account in the State Huzur Treasury and in Mysore Government Five Years' Savings certificates.

Our thanks are due to Mr. T. M. S. Subramaniam, Accountant and Auditor, who continues kindly to audit the accounts of the Society in an Honorary capacity for over twenty-two years.

We are grateful to the Government of His Highness the Maharaja of Mysore for enhancing the temporary grant to Rs. 250 per month with effect from 1-1-1947. We hope and pray that this grant will be raised to at least Rs. 400-0-0 per month on a permanent basis. The Government of Mysore have also sanctioned the continuance of the payment of the annual grant of Rs. 300-0-0 sanctioned by the Government of India, payable from the revenues of the Civil and Military Station, for one year. This was originally sanctioned by the Government of India on the 8th of March 1927. We pray that this grant will be made permanent.

We appeal to public philanthropy in support of our activities which are greatly appreciated all over the world. Funds are required for getting a large number of books and periodicals bound, to purchase recent publications, to provide a suitable structure for the ever-growing library and to bring the catalogue of the library up-to-date.

Reading Room :—The number of visitors to the free reading room attached to the Society continued to be steady as usual. Daily and weekly papers are placed on the table. Important periodicals are bound and made available to visitors also who make good use of them. The subscriptions for the papers paid during the year amounted to Rs. 140-8-0.

Library :—The library of the Society possesses many rare and valuable books on subjects in which we are interested. Scholars from all parts of India and outside come to the Society for study and research. The acquisition of valuable periodicals and reports of archaeological and epigraphical departments continues. We appeal to all those interested in our work to present books and periodicals dealing with antiquarian research to this library. We are obliged to the Government of India, the several provincial Governments in India, the Governments of Mysore, Baroda, Hyderabad, Travancore, Cochin and Jaipur; the Universities of Mysore, Madras, Calcutta, Dacca, Benares, Allahabad, Annamalai and Travancore; and to various authors, editors and publishers for their kind patronage and for sending their publications for accession to the library and for review in our Quarterly. The total cost of books received and added to the library during the year amounts to more than Rs. 300-0-0. We anticipate adding books valued at over Rs. 800-0-0 in the coming year.

Journal :—"The Quarterly Journal of the Mythic Society" maintains the high standard set for it by its promoters. The October 1946 issue and the January and April 1947 issues were published since May 1947. The July issue is in the press and will be published shortly. The matter for subsequent issues has been arranged for the press and it is expected to bring the journal up-to-date by August 1948. The Journal has attained a recognised place in the world. Several foreign institutions, such as, the Asia Institute of New York and the Consejo Superior De Investigationes Cientificas, Madrid, in the course of their letters to us have written, "The value of your work is well-known in America and several members of our faculty have asked me if it would be possible to secure a file of your publications in exchange for our bulletin which contains material that should be of interest to your members," and "We know that you issue a very interesting journal which we should like very much to add to our library set."

Exchanges : Amongst our exchanges are included most of the important periodicals of the world. The list is being revised

from time to time. The nominal value of periodicals received in exchange amouts to Rs. 300-0-0.

Daly Memorial Hall:—The Daly Memorial Hall and the premises continue to be maintained in good condition. The Hall is in contsant demand and the several departments of the Government of His Highness the Maharaja of Mysore and the Committee for Co-ordination and Finance held their proceedings in the Daly Memorial Hall. The Co-ordination and Finance Committee recommended to Government the payment of Rs. 300-0-0 for the use of the Hall by the Committee and the Government sanctioned the same and we are grateful to the Committee for Co-ordination and Finance for their recommendation and to the Government for kindly sanctioning the same.

The Daly Memorial Hall has been placed at the disposal of the Additional First Class Magistrate, Bangalore, from 16-7-1947 as desired by the Deputy Commissioner and District Magistrate, Bangalore, for conducting his court. The Government have sanctioned a rent of Rs. 150-0-0 per month during the period the Additional First Class Magistrate holds his court in the Daly Memorial Hall.

The pages of our journal throw ample light on the study of the variegated cultures of India from the ethnographic, anthropological and social aspects. In view of the increasing importance attached to social service by the Universities in India we propose to make available our library and the services of the Society for holding symposiums, lectures, formation of study groups, for the economic uplift and benefit of the rural population and for any other work connected with social life.

The work of the Society is very much appreciated as one of the culture centres in India. Dr. Polman of the United States Congress Library and the members of the Indo-British Good-Will and Cultural Mission to India visited the Society and acquainted themselves with the work conducted by the Society.

We beg to express our deep debt of gratitude to His Highness the Maharaja of Mysore and to the Government of His Highness

the Maharaja of Mysore for their continued sympathy and support.

* * * * *

Adoption of the Report

Rajadharmaprasakta T. Singaravelu Mudaliar proposed that the Annual Report for 1946-47 presented by the General Secretary and Treasurer be adopted. On being seconded by Capt. Rao Bahadur A. Tangavelu Mudaliar, the Report was put to vote and adopted.

Election of President

Rajasevaprasakta R. N. Mirza proposed Rajadharmaprasakta T. Singaravelu Mudaliar be re-elected President for the year 1947-48. Seconded by Mr. R. Balasubramanya Iyer, the proposition was put to vote and Rajadharmaprasakta T. Singaravelu Mudaliar was unanimously re-elected President for 1947-48.

Election of Office-Bearers

Proposed by Rajasevaprasakta R. N. Mirza and seconded by Mr. S. K. Narasimhaiya the following Office-bearers were elected for 1947-48:—

Office-Bearers for 1947-48

Vice-Presidents

Diwan Bahadur Dr. Sir A. Ramaswami Mudaliar, K.C.S.I., D.C.L.

Pradhanasiromani N. Madhava Rau, C.I.E.

Rajasabhabushana Diwan Bahadur K. R. Sreenivasa Iyengar, M.A.

Rajamantrapravina A. V. Ramanathan, B.A.

General Secretary and Treasurer

S. Srikantaya, B.A., B.L.

Editor

S. Srikantaya, B.A., B.L.

Branch Secretary

The Reverend Father C. Browne, M.A.

Committee

the above *ex-officio* and

Messrs. J. R. Isaac, B.A., M.B.E.
Rajasevaprasakta A. N. Raghavachar, M.A.
Dr. K. N. V. Sastri, M.A., PH.D., F.R.HIST.S.
Capt. Rao Bahadur A. Tangavelu Mudaliar
V. T. Tirunarayana Iyengar, M.A.
B. V. Patankar, B.E., A.M.I.E.

* * * * *

Sri K. Chengalaraya Reddy, the distinguished guest of the evening addressed the meeting and said:

" MR. SINGARAVELU MUDALIAR AND FRIENDS,

" It gives me great pleasure and happiness to be amongst you this evening and to preside over this, the Thirty-Seventh Annual Meeting of the Mythic Society. I was a bit surprised when the invitation came to me to preside over this meeting this evening but I took it that you wanted me to be acquainted with the work of this Society, just as it was also my desire to know your activities at first hand and to be in touch with your work. So I readily consented to preside.

" I thank you for the opportunity you have given me to acquaint myself with what you have been doing and also for the very warm welcome you have accorded to me on this occasion. My distinguished predecessors have like myself wondered why you have named the institution as 'The Mythic Society'. From a casual glance of the addresses delivered here on various occasions in the past, an explanation is no doubt forthcoming but I do not think it satisfactory. In order to afford facilities for all classes of people including those in the services for taking active part in the

work of the society at a time when the currents of political life were altogether different from what is found today, a name which was innocuous perhaps suggested itself to the founders of the Society. The explanation of the late Dr. S. Krishnasvami Aiyangar that the Greek usage of the word *Mythics* was used for matters connected with the dawn of history and even pre-history does not sufficiently cover your activities which are not so narrow as all that. You are interested in matters connected with Ethnology, Anthropology, Archaeology, History, Religion and so many other subjects. Perhaps, the time has now come to change the name of the Society.

"This is the first Annual Meeting after the achievement of freedom to India and you may consider whether you could change the name of the institution into a more appropriate one so as to be worthy of your activities and more appealing to the common man. Of course, this is a suggestion in a lighter vein. For it is a very difficult and painful thing to break the traditions and usages of the past and change a particular name associated with an institution and your Society has been doing very good work during nearly the past forty years of its existence. In India where it is a common thing for institutions to spring up and fade out I congratulate you on your continued existence during a period which is marked by activity of a very useful kind. I have gone through the previous reports as also the report that has just now been read by your indefatigable Secretary, who, if I may say so, I am glad to know has worked for many years for the Society and I am sure will continue for many more years to see its Golden Jubilee is celebrated, and the reports disclose a very good record of work carried out on behalf of the Society. My remarks are those of a layman interested in your work and who has been benefited by the labours of others in the vast field of Indology.

"It is very necessary to have a proper perspective of the past to appreciate the task that lies ahead of us for the future. A sound knowledge of our history is essential if we are to improve our methods and avenues for mass uplift and we look forward to work such as yours to guide us in this direction. The Founder of

this Society, Reverend Father A. M. Tabard was a dynamic personality whose vision and enthusiasm were responsible for the foundation of this institution. You have out grown the modest limits for your ambition outlined by the founders and with paternal solicitude they are over-joyed and feel the glow of happiness at your success.

"You, the members of the Mythic Society, have done well in bringing to light the glorious past of our great heritage. The recent finds in Mohenjo-daro and Harappa are an emblem of the hoary past of India, its culture and its many-sided activities in the distant past. In many a sphere India has given a lead to the world in times of old and as Western savants remark India has had a great future as well.

"Archaeology in Mysore has a vast field for research and the recent excavations at Isila and Chandravalli and even near abouts Bangalore conducted by the patriotic sons of our land enhance the prestige and greatness of our country, creating in us a confidence that we can look forward to a still more glorious future. These researches and researches in Religion, Ethnology and History conducted in a spirit of mutual harmony and tolerance and good-will will always result in a synthesis of Indian culture where conflict of race, colour and creed will be a forgotten thing of the past, blending in a homogeneous, and happy and prosperous life.

"Our history hitherto looked at and written from the point of view of the foreigner in the land will hereafter have to be written from a proper and correct perspective and from a truly nationalistic standpoint. You are all aware of the existence of the Historical Records Commission and recently attempts are being made to write a correct history of India. The Mythic Society will have to play a vital role and make its just contribution to the true objective of history which would be useful not only to India but to all people all over the world.

"I am glad to know you are anxious to expand the scope of your activities and you have stated that you want to be more

dynamic. It is the dynamic activity, you referred to, Sir, in your speech, that has achieved freedom and we in Mysore also are free. We have got to be dynamic in any sphere and every sphere of activity and I am very glad to know that you intend to take up that kind of work of social service by holding symposiums, lectures and study circles. I am very anxious and interested to know how you will progress in that new line of activity. I know that once you want to take it up and do it you will do it for you are trusted men of intellect, of calibre and of a bent of mind to do it.

"You have been pleased to refer to the present Cabinet in appreciative and flattering terms. I can only say on behalf of my colleagues that we will do our very best to rise to the expectations that people have formed of us. We shall endeavour to increase the standard of living of the common man and to provide equal opportunities for all. Our supreme object would be to cater to the needs of all in the land.

"You referred to Varnashramadharma and the caste system. I do not propose to deal with a controversial subject like this. Speaking for myself, however, I do not know whether evolving a social system of a different kind from what exists is a legitimate duty of the Government. Public movements led by patrioric citizens will have to start an agitation to bring out any change in our social systems and to achieve the great ideal of Mahatma Gandhi, *viz.* the formation of casteless and classless Society in India, a tremendous effort is necessary. Let us try to do what we can towards the great object which he has placed before the country.

"There is one point in your report, that is, that there should be a link between the Government and the Society. Your work which you have now set before you also furnishes another such.

"The Society's grant was enhanced to Rs. 250-0-0 per month last year and I learn from the Secrerary's Report that this grant should be raised to Rs. 400-0-0 a month on a permanent basis. I can only say that considering the very good and very necessary work which you have been doing the Government will not be

miserly in considering your request. I shall consult my colleagues and the Government will do whatever may be possible in the light of the work you have in the new line of action and new line of activity you have thought of. The Government will be happy to ncrease the above grant to the Society to the extent possible and commensurate also with the additional responsibilities undertaken by the Society. You have referred to the Annual Grant of the Civil and Military Station sanctioned by the Government of India to be paid out of the funds of the Civil and Military Station. Now that the Civil and Military Station is a part of the Mysore Government and is willing to recommend for an increased grant I would further suggest that as it was the Government of India who directed the grant of Rs. 300-0-0 to be paid out of the funds of the Civil and Military Station that you approach the Government of India and you may also rely on .my good offices in this behelf.

"I thank you for the very warm welcome you have accorded to me and wish the Society many many years of useful service and look forward to the celebration of the Golden and the Diamond Jubilees by which time the Mythic Society will have turned out heaps of meritorious work. I am very glad to see many of your members and renew my acquaintance with you, some of whom I had not had an occasion to meet for a long time.

"I must heartily thank you for the privilege you have given me in asking me to unveil the portrait of our National Father, Mahatma Gandhi. I do not intend to say anything about this world figure, the architect of our freedom. The entire world, not only India, will study his teachings. May the portrait which I unveil just now be a source of ever-abiding inspiration for you, the member of the Mythic Society."

He then unveiled the portrait of Mahatma Gandhi, amidst acclamation, all members standing.

* * * * *

The Reverend Father C. Brown, in proposing a hearty vote of thanks expressed the gratitude of the members of the Mythic Society

to the Distinguished Chairman who amidst his busy work made it convenient to preside over the meeting, conducted the proceedings of the day and unveiled the portrait of Mahatma Gandhi. He recalled to the audience the public service which Sri K. Chengalaraya Reddy has rendered to the country in many walks of life and to the brilliant address he delivered which exhibited his skill and ability.

* * * * *

With three cheers to His Highness the Maharaja of Mysore, our Patron, the meeting terminated.

STATEMENT OF ACCOUNTS

OF

THE MYTHIC SOCIETY

FOR

THE YEAR ENDING 30TH JUNE 1947

Statement of Receipts and Expenditure of the Mythic

Receipts	Amount Rs.	A.	P.
1. Subscriptions :—			
Resident Members	146	0	0
Mofussil Members	378	8	8
Life Members	10	0	0
2. Government Grants :—			
Government of Mysore :			
Maintenance Grant	650	0	0
Grant to Society	2,450	0	0
Library Grant	300	0	0
Government of India	300	0	0
3. Provident Fund Subscription by Staff ...	58	6	0
4. Recoveries from Staff	264	8	0
5. Interest and Dividend	526	6	2
6. Hall Charges and Rent	342	0	0
7. Advertisements	120	0	0
8. Sales	35	8	0
9. Miscellaneous	3	11	0
	5,584	15	10
Opening Balance as on 1-7-194 ...	44	14	9
Grand Total ...	5,629	14	7

Reserve Fund (at Face Value) :—

	Rs.	A.	P
Government of Mysore 5 per cent Stock ...	1,500	0	0
,, ,, 4 per cent Stock ...	9,800	0	0
Debentures of the Mysore Central Co-operative Land Mortgage Bank, Ltd.	800	0	0
National Savings Certificates	700	0	0
Five Years' Savings Certificates of Mysore Government	251	15	0
Fixed Deposit in the Bank of Mysore, Ltd. ...	300	0	0
Two Shares in the Bank of Mysore, Ltd.	200	0	0
Total ... Rs.	13,551	15	0

Two coupons for two quarter shares are also held by the Society in addition to the above two shares in the Bank of Mysore, Ltd. Their face value is Rs. 50-0-0 and the purchase price being Rs. 125-0-0 including a premium of Rs. 75 for the two coupons.

Society for the year ending 30th June 1947

Expenditure	Amount Rs.	A.	P.
1. Establishment :—			
Pay to staff	1,512	8	0
Light Charges	113	7	0
Water Charges	19	12	0
Municipal Tax	26	10	0
Cycle Account	23	2	0
Premises	258	2	0
Garden	45	0	0
Livery to servants	57	0	0
Furniture and Repairs	140	0	0
Electric Accessories	32	2	0
Provident Fund Account	111	15	0
2. Journal :—			
Paper and Printing	863	1	6
Postage	404	3	6
3. Library :			
Books Purchased...	96	1	0
Book Binding	313	2	0
Subscription to Papers	140	8	0
4. Investments	426	15	0
5. Stationery	194	6	3
6. Advances to Staff	280	0	0
7. Bank Charges	17	8	0
8. Miscellaneous	423	5	2
	5,498	12	5
Closing Balance c/o ...	131	2	2
Grand Total ...	5,629	14	7

Bangalore, 19th March 1948

Certified Correct

(Sd.) T. M. S. Subramaniam,
Hony. Auditor

(Sd.) S. Srikantaya
General Secretary & Treasurer

A SHORT GLOSSARY OF INDIAN POLITICAL TERMS

By S. V. Viswanatha, M.A.

(Continued from Vol. XXXVIII, No. 2 Page 70.)

Indian Terms for International Relations.

General: Peace Time

Ari—Enemy.

Āsana—State of Neutrality.

Āsanaprajnāpaka—Seating officer in assembly of states.

Dharma—Universal rule of law applicable to individuals as well as nations.

Digvijaya—Conquest of quarters.

Dwaidhībhāva—Double policy.

Madhyama—Neutral; Mediator.

Mitra—Friend.

Parishad—Tribunal of arbitration; Prize Court.

Prakṛti—Sovereign independent state.

Prativedaka—News reporter.

Sams'raya, Samās'raya—Alliance

Sandhi—Peace.

Sandhivigrahika—Minister for foreign affairs.

S'ishṭāchāra—Conventions.

Udāsīna—Neutral.

Utthāna—Preparation for hostilities.

Adhirāṭ
Ekarāṭ
Samrāṭ
Svarāṭ } Grades of Kings.
Virāṭ

Ādhipatya
Mahārajya
Sāmrājya } Grades of kingship.
Svārājya
Vairājya

Māṇḍalika Mahārāja Rāja Sāmanta Sārvabhauma	Other terms for king.

If a king's income is—

1 to 3 Lakhs	of Karsha($=\frac{5}{6}$ Re.)	He is styled as a	Sāmanta
3 to 30	,,	,,	Māṇḍalika
10 to 20	,,	,,	Rāja
20 to 50	,,	,,	Mahārāja
50 to 100	,,	,,	Svarāṭ
1 to 10 crores	,,	,,	Samrāt
10 to 50 crores	,,	,,	Virāṭ
50 crores and above	,,	,,	Sārvabhauma

Diplomacy

Ājna—Writ of command.
Chāra—Spy.
Dūta—Envoy.
Dūtadharma—Duties of envoys; Rules governing envoys.
Gūḍha-lekhya—Cipher writing.
Gūḍha-purusha—Secret emissary.
Nisrshṭārtha—Ambassador with full rights.
Parihāra—Writ conveying remission.
Parakāra—Writ conveying information.
Parimitārtha—Ambassador with defined duties.
Prahita—One sent on mission.
Prati—Writ conveying reply.
Pravṛitti—Writ conveying guidance.
S'āsanahara—Special messenger.
Ubhayavētana—A diplomatic agent employed by both parties.
Upagraha—Writ conveying gift.

Alliances

Akṛtachikirsha—Arrangement previous to an alliance.
Aparipaṇita—Indefinite alliance.

Ās'raya—Alliance.
Avas'irshakriya—Loosening of the bonds.
Hinasandhi—Alliance on unequal terms.
Kṛtas'leshaṇa—Maintenance of terms.
Kṛtavidūshaṇa—Attempt to dissolve the alliance.
Maṇḍala—Circle of States. Besides the king in point twelve in number.
Paripaṇita—Definite alliance.
Pratibhū—Voluntary alliance.
Pratigraha—Purchased alliance.
Samānasandhi—Equal peace or alliance.
Samās'raya—Dependent alliance.
Sams'raya—Firm alliance.

War; Conquests and Treaties

Ādishṭa—Peace secured on cession of territory.
Adroha—Armistice.
Adṛshṭapurusha Sandhi—Peace on condition that the king and the army should be detained.
Agnijvalita—Incendiary.
Amitrabala—Forces drawn from enemy.
Amitra vishaya—Enemy territory.
Annapānarakshin—Commissariat.
Atavibala—Forces trained for forest warfare.
Ātmāmisha—Peace on surrender with the flower of troops.
Avakraya Sandhi—Peace secured on cession of yield from land.
Bala—Armed Force.
Bandhīkṛtah—Prisoner of War.
Bhṛta—Mercenaries.
Bhṛti—Booty in War.
Chala Sandhi—Unstable and shaky peace.
Chikitsakāh—Army Medical Corps.
Daṇḍopanata Sandhi—Treaty offering the army.
Des'opanata Sandhi—Treaty offering the territory.
Dharma yuddha—Fighting in accordance with rules.
Digdha—Poisoned.

Kapāla—Huge indemnity.
Karnāyudha—Barbed weapons.
Kos'opanata Sandhi—Treaty offering treasure.
Kūpya—Seized enemy property.
Kūṭa-yuddha—Unfair fighting.
Maulibala—Standing army.
Mitrabala—Forces drawn from allied territory.
Paribhūshaṇa Sandhi—Peace secured on cession of more than the yield.
Parikraya Sandhi—Peace secured by offer of all wealth.
Parivāra—Non-combatants.
Patāka—Flag.
Prakās'a—Open and fair.
Pratāpa—Ultimatum.
Pratibhū—Security for observances of treaty-terms.
Pratigraha—Hostages for enforcing treaty terms.
Purushāntara—Peace on surrender by commander-in-chief and Crown Prince.
Sāma, Dāna, Bheda, Daṇḍa—Four expedients to be successively employed in dealing with the enemy.
Sandhāya Āsana—Truce (agreed neutral status).
Satyas'apatha—Sworn word of honour.
Skandhāvāra—Convoys.
S'reṇibala—Supplied by local guilds.
Sthāvara Sandhi—Stable peace.
Suvarna Sandhi—Treaty on amicable terms.
Tūrya—War Trumpet.
Upagraha—Where the indemnity is not much.
Ucchinna Sandhi—Peace secured on cession of land without its resources.
Vigraha—Belligerency.
Vikrama—Technical term for defect.
Vyādhitāh—Sick and wounded in war.
Yāna—Invasion.
Yuddha—Warfare.

Aprakās'a (Kūta) Yuddha.—Ambuscade. Āsura Yuddha—Where machines of destruction were used. Daivika Yuddha. Mānusha Yuddha—Where arrays of the army were used. Prakās'a Yuddha—Open warfare. Tūshṇi Yuddha—Where the enemy is won over by superior diplomacy.	Varieties of Warfare.
Avamardana—Assult and Batter. Paryupāsana—Blockade. Upasarpa—Espionage. Upajāpa—Intrigue. Vamana—Winning over the enemy.	Methods employed to capture a fort.
Asamhata—Detached. Bhoga—Snake. Chakra—Wheel. Danda—Staff. Makara—Crocodile. Maṇḍala—Circle. S'akata—Cart. Sarvatobahdra—Many sided Sūchī—Needle. S'yena—Hawk. Vajra—Diamond. Vyāla—Dragon.	Battle arrays with innumerable sub-divisions.
Sama Samādhi Sandhi	Terms denoting treaty

Neutrality

Āsana—Withdrawal from hostility.
Pratishiddha—Contraband of War.
S'atruposhaka—Contraband of War.
Sthāna—Keeping steady quiet.
Udāsina—Neutralised State.
Upekshaṇa—Negligent.

(*Concluded.*)

THE FIRST AND THE THIRD COPPER INSCRIPTIONS OF MAHĀS'IVAGUPTA BĀLĀRJUNA OF MAHĀKOSALA

BY PANDIT L. P. PANDEYA SARMA

IN a paper entitled "Second Copper Inscription of Mahās'ivagupta Bālārjuna" I published in brief in the pages of this Journal (Vol. XXXVI Pages 1 to 4) an account of the Second Copper Inscription of Mahās'ivagupta which is dated in the fifty-seventh regnal year of the king.

Recently a new copper charter issued by the same king has come to light, which is the third copper inscription of Mahās'iva-gupta Bālārjuna. This comes from a village named 'Bardūlā' in the present Sārangarh State which was once included in the Sambalpur District, then in the Central Provinces and now in Orissa. To name all the three in succession we find, we have

The first—The Mallār Plates of Mahās'ivagupta
The Second—The Lodhiā Plates of Mahās'ivagupta
The Third—The Bardūlā Plates of Mahās'ivagupta.

These were found in 1935, 1942 and 1945 respectively; the first in the Bilāspur District, Central Provinces and the last two in the Sārangarh State adjoining the Bilāspur and Sambalpur Districts. The first charter was edited by me jointly with Professor V. V. Mirashi, M.A. of Nagpur, C.P., in the *Epigraphia Indica*, Vol. XXIII, Pages 113—122.

The Mallār copper plate grant which is the first charter of the king is not dated. It came to light in the year 1935 and is recorded like the second and the third copper inscriptions of this king in the famous box-headed script. There is a clear mention of Sri Bhāskaravarman, the maternal uncle (*mātula* : मातुळ) of king Mahāśivagupta Bālārjuna. At his instance a village named Kailaspur situated in the Taraḍṁsaka District was donated to a Bhikku Sangha' (भिक्कु संघ).

The second copper inscription, the Lodhiā Plates, is dated in the fifty-seventh regnal year of the king and this has been briefly dealt by me in my paper in the pages referred to above.

The Bardūlā plates of Mahāśivagupta, the third copper inscription of the king which I describe here is dated in the ninth regnal year of the king. This charter like the first and the second sets, the Mallār and the Lodhiā copper plates, is identical in respect of the number of plates, their size and shape and in the wording of the text, the language of which is excellent Sanskrit. The circular ring containing the seal is of the same pattern and the legend and device[1] on the seal are similar to those found on the seals of the first and the second sets.

The main feature of the shortcoming in all the three sets is the absence of any mention of the place of issue. In the copper plate grants of Mahāsudevarāja and Mahāpravararāja, the texts begin with the words ॐ स्वस्ति शरभपुरात् and ॐ स्वस्ति श्रीपुरात् respectively. But in the case of these three sets of copper plates issued by Mahāśivaguptarāja, neither श्रीपुर, शरभपुर nor any other place is mentioned. There is no reference in these charters to the kingdom ruled over by the donor. The Bardūlā plates contain eight lines of writing on three of their sides and six lines on the fourth side. The total number of lines is thirty. The object of the record is the grant of a village named 'Batapadraka' in the विषय or district of (कोशीर नन्दापुर) Kośira Nandapura, to Brāhmans on the twelfth day of the dark fortnight of (कार्तीक) *Kārtika* in the ninth regnal year of the donor, King Mahāśivaguptarāja of Mahākosala.

The village granted वटपद्रक is in all probability Bardūlā village where the plates were found in 1945. Not very far from Bardūlā village there is a big and old village called (कोशीर) Kośira where there are remains of ancient temples of a Devi named (कोशदेवि) Kosadevi. This Kośira village appears to be the same with which is jointly mentioned as the विशय or district in this record कोशीर् नन्दापुर विषमीय वटपद्रके ब्रह्मणान् सम्पूज्य, etc., etc. *Kos'iranandapura vishabhīya*

1. Trident, Couchant Bull (Nandi) and water pot.

Batapartrake Erahmanan Sampujya etc. (First plate second side—lines fifth and sixth).

In the Pipardūlā plate of Mahārāja Narendra (नरेन्द्र) we have the sub-division (*Bhoga*, भोग) Nandapura– नन्दापुरा भोगीय शर्करापद्रके ब्रह्मणान् सम्पूज्य.

The village Pīparḍūlā is within fifteen miles from Bardūlā of the present record. The name of this old Nandapura survives and a deserted village site near the Hardi village in the Sārangarh State is called by that name by the people of that village. As the village Hardi in Sārangarh State is within fourteen and fifteen miles from the present day Kośira village (better known as Bālpur Kośira) in the Chandrapur tract of Bilāspur District, the deserted site known as Nagari can safely be identified with Kośira Nandapura of the copper inscription. I conclude this short notice by quoting the first five lines of the text :—

ॐ स्वस्त्यशेषक्षिति शविद्याभ्यासविशेषा सादित महनियविनयस-
म्यत्सम्पादित सकलविजिगीषुगुणो गुणवत्समाश्रय प्रकृष्टत
रशौर्य्यप्रज्ञाप्रभावसंभावित महाभ्युदयः कार्तिकेय इव कृत्तिव
ससोराज्ञः श्रीहर्षदेवस्य सूनुः सोमवंश संभवः परममाहेश्वरोमा-
तापितृ पादानुध्यातः श्रीमहाशिवगुप्तराजः कुशली ॥

The above lines are found recorded word by word in the first and second inscriptions of this king Mahās'ivagupta Balārjuna.

HERO STONES *

By K. S. Vaidyanathan, B.A.

Hero stones are found all over South India, more specially in the west coast, in the region subject to the rule of the ancient Cēra kings and the kings of the Kannada dynasties. They sometimes bear inscriptions and sometimes not ranging from the earliest times to the latest. The procedure adopted in planting such stones is described at length in many ancient Tamil works such as S'ilappadigāram, Puṟapporuḷ-veṇbāmālai, Puṟanāṉūṟu and others. S'ilappadigāram describes the stroy of Kōvlaṉ and Kaṇṇagi.

There was a merchant prince called Māśāttuvaṉ at Pugār, the capital city of the Cōḷas. He had a son named Kōvalaṉ whom the parents married to Kaṇṇagi, a woman of great beauty and high attainments, daughter of another rich merchant named Mānāygaṉ. Kōvalaṉ's parents desiring to see how the new couple would lead their life, set them up in a separate house provided with all the necessaries. They lived happily for some time. A young damsel named Mādavi, a star of the first magnitude in the horizon of the dramatic troupe, attained great notoriety by her fame in the fine arts of music, dance and drama. Kōvalaṉ fell in love with her and spent most of his fortunes and lived a life of pleasure with her. There came the festival to Indra when the city was in great glee and the people indulged themselves in various ways Kōvalaṉ played some fine notes with his musical instrument the Yāḻ from which, as ill fate would have it, his *hetaira* gathered that his love strayed away; and in this mental attitude, she, in her turn, played a similar note which estranged the two completely. On the day, Kōvalaṉ returned home with a moody mind. Kaṇṇagi, who never swerved from her devotion to her husband, attended on him as usual. The husband repented for his folly of having

* At the request of my friend Sri R. S. Panchamukhi, M.A., Director of Kannada Research, Dharwar, I gathered these references and supplied this note for his information.

squandered away his wealth and expressed how he had been reduced to that end. Kaṉṉagi, thinking that her lord was pining for money, offered to him one of her costly anklets. He then revealed his intention to leave the city for good and to start a fresh life at Madura with the money that he could obtain by selling the anklet and try once again to build up his fortune. His wife consented to go with him. They joined a Jaina female anchorite named Kāvundi and reached the place, undergoing various difficulties on their way. Leaving Kaṉṉagi in charge of a shepherd woman in her quarters in the outskirts of the city, Kōvalaṉ entered Madura where he showed the anklet to the king's goldsmith and enquired of him if any would buy it. This goldsmith, who had previously stolen one of the anklets of the queen, thought that a nice opportunity has presented itself to throw the blame of theft on the innocent Kōvalaṉ and asked him to stay in a secluded place till he went and ascertained the mind of the king regarding the purchase of the ornament. Kōvalaṉ stayed in the appointed place and the goldsmith went up to the king and reported that he had found out the thief that had stolen the queen's anklet. Without any reflection or enquiry, the king directed that the thief be killed and the anklet brought. In spite of the remonstrances of some of the king's men, the goldsmith managed to have Kōvalaṉ murdered. The news of the murder of Kōvalaṉ soon reached the ears of Kaṉṉagi. Enraged at the unreasonable murder, Kaṉṉagi went straight to the king and complained against the injustice done to her. She proved to the king by breaking her anklet that it contained within it gems instead of pearls which the queen's anklet was reported to have had. The king out of remorse put an end to his life. Kaṉṉagi is then said to have made the city of Madura a prey to fire by cutting open her left breast She vowed she would see her husband. The city goddess appeared before her and told her that she would see him in divine form on the fourteenth day from that date. For fourteen days she wandered and finally when she was on a hill named Neḍuvēḷkuṉṟam, a heavenly palanquin descended from above with Kōvalaṉ and mounting Kaṉṉagi in it took her away. The members of the hill clan that saw this, went and narrated the woderful occurrence to the Cēra king S'eṉkuṭṭuvaṉ,

whereupon the great queen of the Cēra sovereign desired that this goddess of chastity, *i.e.* Kaṇṇagi, who attained the state of the gods in our country should be worshipped.

> Mā-perun-dēvi
> kādalaṉ-ṟuṉbaṅ-kāṇādu kaḻinda
> mādarō perun-tiruv-uṟuga vāṉagtt-
> attiṟa niṟka namm-aga-nāḍ-aḍaindav-ip-
> pattiṉi-kkaḍavuḷai-pparaśal vēṇḍum eṉa
> (S'ilappadigāram. Canto 25)

The king looked at his *amātyas* and they told him the stone-pillars taken from the Podiyil mountain or from the great Himālaya which bears on its crest the Cēra emblem of the bow, and bathed in the waters of the Ganges or the Kāvēri, shall be fit to be carved with the images of gods.

> Oṟkā marabil Podiyil-aṉṟiyum
> viṟ-ṟalai-koṇḍa viyaṉ pēr-Imayattu-k
> kaṟ-kāl koḷḷiṉuṅ-kaḍavuḷ-āguṅ
> Gaṅgai-ppēr-yāṟṟiṉun-Kāviri-ppuṉaliṉun-
> taṅgiya nīr-ppaḍai tagavōv-uḍaitt-eṉa
> (*Ibid.* II. 117-121)

[Note the singling out of the Podiyil and the Himālaya among mountains, and the Ganges and the Kāvēri among rivers: and the fact that hero-stones are mostly found in the Kāvēri region.]

The Cēra King thinking that it would be unbecoming for one born in the family of the Cēras such as he was wielded a powerful sword if he took a stone from the Podiyil mountain and bathed it in the Kāvēri river,

> Podiyiṟ-kuṉṉattu-kkaṟ-kāl koṇḍu
> mudu-nīr-kKāviri muṉ-ṟuṟai-ppaḍuttaṉ-
> maṟattagai neḍu-vāḷ-eṅ-kuḍi-ppiṟandōrkku-ch-
> chirappoḍu varū-uñ-cheygaiyōv-aṉṟu (*Ibid* II, 122-125)

decided to get the stone from the Himālayas. He thought that would be more fitting to shape the image of the great goddess o-

chastity. He directed his general to get ready the army to start on this journey to the north, so that he might subdue some of the northern kings who had spoken disparagingly of southern monarchs; and vowed that he would have the stone brought on their heads.

Imaiya-ttāpatar-emakk-iṅg-uṇarttiyav-
amaiyā-vāḷkkaiy-arais'ar vāy-moḻi
nampāl-oḻiguvadāyiṉ-āṅg-aḥd-
ompōl vēndarkk-igaḷchchiyun-tarūum
vaḍa-tiśai maruṅgiṉ maṉṉar-ta[ṁ] muḍi-ttalai
kaḍavuḷ-eḻudav-ōr kaṟ-koṇḍ-alladu
vaṟiḍu miḷum-eṉ vāy-vāḷ-āgiṟ-
cheṟi-kaḻal puṉainda śeṟu-veṉ-kōlattu
ppagaiy-araśu naḍukkādu payaṉkeḻu vaippiṟ-
kuḍi-naḍukk-uṟūuṅ-kōleṉ-āgeṉa

(*Ibid.* Canto 26, II, 9-18)

The poem describes at great length the paraphernalia of the king, his crossing the river Ganges with the aid of the boats supplied by Nūṟṟuvar-Kaṉṉar, his fight with the enemy kings Kanaka and Vijaya, the sons of Bālakumāra, assisted as they were by Uttaraṉ and Vichittiraṉ, etc. After conquering them he sent his vast army and got from the gold crested mountain a stone slab for the matchless goddess of chastity.

Villavaṉ-Kōdaiyoḍu veṉṟu viṉai muḍitta-
pal-vēṟṟāṉai-ppaḍai palav-ēvi-
ppoṟkōṭṭ-Imayattu-pporuvaru-pattini-
kkaṟkāl koṇḍaṉaṉ kāvalaṉ

(*Ibid.* II. 251-254)

S'eṅkuṭṭuvaṉ then entered with his fierce army the banks of the big river Ganges and got the sacred stone to the goddess of chastity and bathed it according to established rites in its water.

S'eṅkuṭṭuvaṉ-ṟaṉ s'iṉa-vēṟ-ṟāṉaiyoḍu
Gaṅgai-ppēr-yāṟṟu-kkaraiyagam pugundu
pāṟpaḍu marabiṟ-ppattini-kkaḍavuḷai
nūr-ṟiṟaṉ mākkaḷi-ṉīrppaḍai s'eydu

(*Ibid.* Canto 27, 11, 13-16)

The bull among kings, *i.e.* the Cēra S'eṅkuṭṭuvaṉ, who had brought under subjection the whole of the northern region, directed the divine image that was finely shaped on the stone-pillar that was brought from the top of the Himālaya mountain, to be set up in the temple that was erected in accordance with the rules laid down in the *s'āstras* for the goddess of chastity, by persons who had studied the great art of architecture, under the supervision of the *andaṇar* that preside over courts of justice, the *purōhitas*, the astrologers and the expert workmen of all classes, and ordered it to be fittingly decorated with every kind of jewels and ornaments, and to be worshipped by the offering of flowers. Provisions were also made for the daily performance of sacrifices, festivities etc., to it.

narḻir-śiṉai vēṅgai
ppoṉ-aṇi-pudu-niḻaṟ-porundiya naṅgaiyaiy-
aṟa-kkaḷatt-andaṇar-āśāṉ peruṅkaṇi
śiṟappuḍai-kkammiyar tammoḍuñ-cheṉṟu
mēlōr vaḻaiyu-nū-nerī mākkaḷ
pālpeṟa vagutta pattini-kkōṭṭatt-
imaiyavar-uṟaiyum-Imaiya-chchevvarai-ch-
chimaiya-chcheṉṉi-tteyvam paras'i-
kkaiviṉai muṟṟiya deyva-ppaḍimattu
vittagar-iyaṟṟiya viḷaṅgiya kōlattu
muṟṟiḻai naṉkala-muḻuvadum pūṭṭi-
ppūppalai s'eydu kāppuḍai niṟutti
vēḻviyum viḻāvu-nāḍorum vaguttu-
kkaḍavuṇ-maṅgalañ-cheygeṉav-ēviṉaṉ
vada-tiśai-vaṇakkiya maṉṉavar-ēreṉ

(*Ibid.* Canto 28, II, 220-234)

Besides Śilappa digāram, Puṟanāṉūṟu contains valuable information regarding hero stones. Puṟam 221 refers to a hero stone set up in honour of a ruling chief who had acquired fame by the munificence of gifts which he made to minstrels and experts in dancing, by the display of tenderness of feeling to the fair sex and by his heroic deeds before the valorous as well as by his upright conduct.

Pāḍunarkk-ītta pal-pugaḻaṉṉē
āḍunarkk-ītta pēr-aṉbiṉaṉēy-
aṟavōr pugaḻndav-āy-kōlaṉṉē
tiravōr pugaḻnda tiṉ-ṉaṇbiṉaṉē
magaḻir s'āyaṉ maindarkku maindu
tugaḷ-aṟu-kēḷviy-uyarndōr pukkil-
aṉaiyaṉ-eṉṉād-attakkōṉai
niṉaiyā-kkūṟṟam-iṉṉuyir-uyttaṉṟu
paital-okkar-raḻīiy-adaṉai
vaigam vammō vāy-moḻi-ppulavīr
naṉan-talaiy-ulagam-arandai tūṅga-
kkeḍuvi-ṉall-is'ai s'ūḍi
naḍu-kal-āyiṉaṉ puravalaṉ-eṉavē

(*Translation*)

He had acquired fame by the munificence of his gifts to poets ; he had shown great tenderness of feeling to such as were skilled in the dancing art ; he had wielded his sceptre righteously so as to be extolled by those that were experts in ethics ; his steadfastness of friendship had won the praise of the great ; he had displayed kind feelings towards the fair sex and exhibited his valour towards the heroic ; and he was a shelter to high persons who had acquired faultless learning : Death took away the life of this befitting person, regardless of his noble qualities. Come on, we shall, joined with all our relations, abuse Death. Oh ! truth-speaking poets, our protector, who had been warding off evil, in this expansive earth, has now, wearing a wreath of fame, become one with the stone set up here.

• Puṟam 223. The note under this verse tells us that the Cōḻa king Kōpperuñ-Cōḻaṉ gave room to another even when he became a hero stone.

Palarkku-niḻal-āgiy-ulaga mikkūṟi-
ttalaippōg-aṉmaiyiṟ-chiṟuvaḻi maḍaṅgi
nilai-peṟu naḍu-kal-āgiy-akkaṇṇum-
iḍaṅ-koḍutt-aḷippa maṉṟav-uḍambōḍ-
iṉṉuyir virumbuṅ-kiḻamai-
ttoṉ-ṉāṭp-uḍaiyōr tamm-uḻai-chcheliṉē

(*Translation*)

He, being so incapacitated as not to give the benefit of his rule to the end of his life like the shade of a tree which affords protection to many as to be praised by the world, became a steadfast hero stone; and even in that state he gave room to another. Thus, if one contracts friendship with persons that entertain steadfast friendly feelings like body and soul, shall never be abandoned.

Puṟam 232 is said to have been composed by the poetess Auvai on king Neḍumāṉ-Añji. The verse shows that it was customary to crown hero stones with peacock feathers and to make offerings to them of finely strained liquor.

Illāgiyarō kālai mālaiy-
allāgiyar yāṉ vāḻu nāḷē
naḍu-kaṟ-pīli s'ūṭṭi nār-ari
s'iṟu-kalatt-uguppavuṅ-koḷvaṉ kollō
kōḍ-uyar piṟaṅgu malai keḻīiya
nāḍuḍaṉ koḍuppavuṅ-koḷḷādōṉē

(*Translation*)

Hereafter, in my life, there will be no morning or evening to spend the time with him; and my life is now as good as extinct. If a crown of peacock feathers is put on the planted hero stone, and if a vessel is filled with liquor offered, it is not known if he would deign to accept them, he who would not accept, when alive, even a fine country studded with mountains.

Puṟam 260 refers to a hero stone set up in honour of a warrior who rescued the cattle of his village when that has been lifted away by raiders, and who was killed by the shower of arrows rained by enemies. It is addressed to a wandering minstrel, who while the warrior was alive, used to be often fed by him.

Vaḷarattoḍuṉum vauvubu tirindu
viḷariy-uṟutarum tin-toḍai niṉaiyā-
ttaḷaru-neñjan-talaii maṉaiyōḷ-

uḷarun-kūndaṉōkki-kkaḷara
kaḷḷi-nīḻar-kaḍavuḷ vāḻtti-
ppas'ippaḍu maruṅgulai kas'ipugai toḻāa-
kkāṉal-eṉ-koll-eṉa viṉaviṉai-varūūm
pāṇa kēṇmadi yāṇaradu nilaiyē
puravu-ttoḍutt-uṉguvaiy-āyiṉum-irav-eḻund-
evvaṅ-kolguvaiy-āyiṉum-iraṇḍuṅ-
kaiy-uḷa-pōluṅ-kaḍid-aṉmaiyavē-
muṉṉ-ūr-ppūs'aliṟ-ṟōṉṟi-ttaṉṉ-ūr
nedu-niṟai taḻiiya mīḷiyāḷar
viḍu-kaṇai nīttan-tuḍi-puṇaiyāga
veṉṟi tandu koṉṟu kōḷ viḍuttu
vaiyagam pulamba vaḷaiiya pāmbiṉ
vaiy-eyiṟṟ-uynda madiyiṉ maṟavar
kaiyagatt-uynda kaṉruḍai-ppall-ā
ṉiraiyoḍu vandav-uraiyaṉāgi
urikaḷaiy-aravamāṉa-ttāṉēy-
aridu-s'el-ulagiṟ-cheṉṟaṉaṉ-uḍambē
kāṉa-chchiṟṟiyāṟṟ-aruṅ-karai-kkāluṟṟu-
kkambamoḍu tuḷaṅgiya vilaṅgu-pōlav-
amboḍu tuḷaṅgi yāṇḍ-oḻindaṉṟēy-
uyaris'ai veṟuppa-ttōṉṟi peyarē
maḍañ-chāṉ-maññaiy-aṇimayir sūṭṭiy-
iḍam piṟar koḷḷā-chcheṟuvaḻi-
ppaḍañchēy pandar-kkaṇmis'aiy-aduvē.

(*Translation*)

A wandering minstrel was passing on his way, his mind full of portends because the strings of his musical instrument, in spite of their being struck hard by him, were only producing the low grievous note of *vilari*. Him, who, after offering his obeisance to a deity placed under a milk-bush tree in a *kaḷar* land with his disheavelled hair was crying out out of hunger in his stomach, "when shall I see my benefactor", a housewife said (by way of reply the following):—

Hear how the present condition had been brought about Hereafter, either enjoying the yield of lthe left by my deceased.

lord, you may remain here, or, thinking that you are deprived of his bounteous presence, you may go about begging for your living ; both are in your hands. In the skirmish that took place in front of the village when the herd of cattle of the village had been carried away by raiding warriors, the deceased dared to rush forth against the enemies, receiving the arrows that had been rained against him, and succeeded in killing the foes and rescuing the cows with their calves from their possession, just as the moon is rescued from the mouth of the snake that attempts devouring it. His soul like a snake that had cast of its slough, freed from the body, had reached the heavens which are hard to be attained. His body, like a quadruped on the bank of a stream, disabled to stand by the blowing of a fierce wind, fell down being pierced by numerous arrows discharged by the enemies. And his fame associated with his valorous deeds is on the stone planted under the shade of the spread out canopy of cloth, and crowned by the soft down of the peacock.

[Note this verse brings out fully the import of most of the hero stones found in the Kannada countries and relate to persons that fall fighting in cattle raids, which seem to have been very common in those days.]

Puṟam 261 contains the lamentation of the widow of a village chieftain that sacrificed his life in rescuing the cattle that had been lifted away by raiders.

Andāv-endaiy-aḍaiyā-ppōril
vaṇḍu-paḍu naṟaviṟ-ṟanda maṇḍaiyoḍu
varaiyā-pperuñ-chōṟṟu murivāy muṟṟam
veṟṟiyāṟ-ṟambiyiṉ-eṟṟ-aṟṟāga-
kkaṇḍaṉeṉ maṉṟa sōrgav-eṉ-kaṇṇē
vaiyaṅ-kāvalar vaḷaṅ-keḻu tirunagar
maiyal yāṉai vayāv-uyirt-aṉṉa
neyy-ulai s'orinda maiy-ūṉ-ōs'ai
pudu-kkaṇ mākkaḷ sedukkaṉ-āra-
ppayandaṉai maṉṉāṉ muṉṉēy-iṉiyē
pall-ā-ttaḻīiya kallā val-vil-

ulai-kkuraṟ-kūgaiy-aḻaippa vāṭṭi
nāgu-mulaiy-aṉṉa naṟum-pūṅ-karandai
virag-aṟiyāḷar marabiṟ-chūṭṭa
niraiy-ivaṭ-ṭandu naḍu-kal-āgiya-
veṉ-vēl viḍalaiy-iṉmaiyiṟ-pulambi-
kkoy-mmaḻittalaiyodu kaimmaiy-uṟa-kkalaṅgiya
kaḻi-kala-magḍūu-ppōla-
ppulleṉṟaṉaiyāṟ-pall-aṇiy-iḻandē

(*Translation*)

Alas! This big house without my lord to enter it! This yard with its broken platform, where, without any limit, all persons used to be offered plenty of food along with bowls filled with liquor re-quented by bees, now certainly appears like a dried up river with an empty boat. Let my eyes, which have chanced to see such a sight, fall down. You (my Lord) had before opened the sights of the eyes of people that were dimmed by hunger, by offering to them fried pieces of goat's flesh which, when thrown on boiling ghee, produced such sound as resembled the mighty humming of beetles caused by the movement of mad elephants with the exudation of ichor, in the large cities of wealthy kings entrusted with the rule of subjects. That is now over. When large herds of cattle had been lifted away by foes, you caused such a destruction of them that the *kūgai* birds called forth their kin for feast; and you rescued the cattle and gave them back to us. The wise tying on you in the accustomed fashion wreaths of *karandai* flowers resembling the nipples of cows, you become one with the image shaped on the planted stone. And this your wife being deprived of her lord, suffered widowhood and is bereft of all jewels and beauty.

Puṟam 263 also refers to hero stones set up in honour of warriors that had rescued cattle from foes that took them away and gave up their lives in the fight. From this also it is learnt that hero stones used to be regularly worshipped.

Peruṅ-kaḻiṟṟ-aḍiyiṟ-ṟōṉṟum-oru-kaṇ-
irum-paṟaiy-iravala s'ēiṟiy-ayiṟ-

8

ṟoḻādaṉai kaḻidal-ombumadi vaḻādu
vaṇḍu mēmpaḍūūm-ivv-araṉilaiy-ārē
pall-ā-ttira-nirai peyartara-ppeyartandu
kallā viṉaiyar nīṅga nīṅgāṉ
vill-umiḻ kaḍuṅ-kaṇai mūḻga-
kkol- puṉar-chiṟaiyiṉ viḻaṅgiyōṉ kallē

(*Translation*)

Oh! Minstrel with a single faced drum resembling the foot of an elephant! If you are going (that way), pray do not refrain from offering your worship to the stone which represents the hero, who, after rescuing the herds of cattle of the village from the powerful foes that carried them, did not think of returning with the cattle but had chosen to remain firm receiving all the arrows that were rained against him by the enemies like the banks of a river resisting floods which attempt to destroy them.

Puṟam 264 gives the interesting information that small pieces of stone are gathered and heaped up like a platform and hero stones are planted in the centre, adorned with wreaths of *maral* flowers and crowned with the soft feathers of peacock. The names of the heroes are also said to have been incised on them.

Paraluḍai maruṉgiṟ-padukkai s'ērtti
maral-vaguttu tuḍutta s'em-pūṅ-kaṇṇiyoḍ-
aṇi-mayir-pāli s'ūṭṭi-ppeyar-poṟitt-
iṉi naṭṭaṉarē kalluṅ-kaṉṟoḍu
kaṟavai tandu pagaivar ōṭṭiya
neḍuntagai kaḻindamaiy-aṟiyād-
iṉṟum varuṅkol pāṇaradu kaḍumbē.

(*Translation*)

Along with wreaths made of *maral* flowers, they put on the fine feathers of the peacocks on the stone image of the hero and engrave his name and plant it on a raised platform made by gathering and heaping small pieces of stone. Will he who had rescued the cows along with their calves and drove out the powerful enemy, come again in our midst?

QUEEN S'ĀNTALADEVI

BY C. B. SEETHARAM, B.A.

THE Hoysaḷa period forms a glorious chapter in the history of South India. In the galaxy of eminent personages of the times 'whose deeds crown the pages of history,' stand out prominently Śāntala Devi, the queen-consort of Viṣṇuvardhana, the great Hoysaḷa Emperor.

S'āntala Devi was, in every sense of the term, a true wife of her husband. She was the right hand of Viṣṇuvardhana. Her matchless courage and unerring wisdom proved to be an unfailing source of inspiration to the monarch both on the battle field and in the council chamber. A woman of unparalled beauty, she was highly accomplished in politics, music and dancing. Though a devout Jain, she equally patronised the four '*samayās*' or creeds, Jainism, Buddhism, Vaiṣṇavism and S'aivism (*chatussamaya samuddharane*). She was devoted to her partner in life "as Satyabhāma was to her lord" and "famous for her chastity like Sīta." The poet-composer of the day has paid her a glowing tribute in these words: "to Viṣṇu she was a goddess of victory in battle, the godess of fame spreading to the remote point of the compass the greatness of his valour, a Bṛhaspati in discrimination, a Vachaspati in ready wit, an expert in music, vocal and instrumental (*gītā vādya sūtra dhareyum*), an adept in dancing (*vicitra nartana pravineyum*), a master of Bharata Śāstra, a rampart to Jain faith, a rutting elephant to the ill-mannered co-wives (*mudvṛtta savati gandhavaraneyum*)".[1]

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1. ಸ್ವಸ್ತ್ಯನವರತ ಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯ ಸಹಸ್ರಫಳಭೋಗಭಾಗಿನಿ ದ್ವಿತೀಯ ಲಕ್ಷ್ಮೀಸಮಾನೆಯುಂ। ಸಕಲಗುಣಗಣಾನೂನೆಯುಂ। ಮಭಿನವ ರುಕುಮಿಣಿದೇವಿಯುಂ। ಪತಿಹಿತಸತ್ಯಭಾಮೆಯುಂ। ವಿವೇಕೈಕ ಬೃಹಸ್ಪತಿಯುಂ। ಪ್ರತ್ಯುತ್ಪನ್ನ ವಾಚಸ್ಪತಿಯುಂ। ಮುನಿಜನವಿನೇಯಜನ ವಿನೀತೆಯುಂ। ಚತುಸ್ಸಮಯ ಸಮುದ್ಧರಣೆಯುಂ। ಲೋಕೈಕ ವಿಖ್ಯಾತೆಯುಂ। ಪತಿವ್ರತಾಪ್ರಭಾವ ಪ್ರಸಿದ್ಧಸೀತೆಯುಂ। ಸಕಳವಂದಿಜನ ಚಿಂತಾಮಣಿಯುಂ। ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಯುಂ। ಮುದ್ವೃತ್ತಸವತಿಗಂಧವಾರಣೆಯುಂ। ಪುಣ್ಯೋಪಾರ್ಜನ

She was also a great builder. The Jain temple of S'āntisvara Gandhavāraṇa was founded by her at S'ravaṇabeḷgoḷa in 1123 A. D. It came to be named after her last mentioned title. The exact circumstance under which the monument came to be so named remains unknown.[2]

The 'Basti' consists of a Garbhagṛha, a Sukhanāsi and a nava-ranga. In the sanctum is set up the fine image of S'āntinātha, the twelfth tirthankara, probably after whom she herself was named. On the pedestal appears the antelope, his '*lānchana*'. It is flanked on both sides by '*chāmara*-bearers'. In the vestibule are kept the images of 'Kimpurusha' and 'Mahāmānasa' the yakṣa and yakṣi

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ಕರಣ ಕಾರಣೇಯುಂ| ಮನೋಜರಾಜವಿಜಯಪತಾಕೆಯುಂ| ನಿಜಕಾಳಭ್ಯುದಯ ದೀಪಿ
ಕೆಯುಂ| ಗೀತವಾದ್ಯ ಸೂತ್ರಧಾರೆಯುಂ| ಜಿನಸಮಯಸಮುದಿತ ಪ್ರಾಕಾರೆಯುಂ| ಜಿನ
ಧರ್ಮ್ಮಕಥಾಕಥನ ಪ್ರಮೋದೆಯುಂ| ಮಾಹಾರಾಭಯಭೈಶಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದೆಯುಂ|
ಜಿನಧರ್ಮ್ಮನಿರ್ಮ್ಮಳೆಯುಂ| ಭವ್ಯಜನವತ್ಸಳೆಯುಂ| ಜಿನಗಂಧೋದಕ ಪವಿತ್ರೀಕೃತೋ
ತ್ತಮಾಂಗೆಯುಮಪ್ಪ (Inscriptions from Sravana Belagola No. 53. 1889
Edn. Page 51.) ‖ಕ‖ ಅನೆಗದ್ದ್ರವಿಷ್ಣುನೃಪನಮನೋನಯನಪ್ರಿಯೆ ಚಳಾಳನೀಳಾಳಕಿ
ಚಂದ್ರಾನನೆ ಕಾಮನ ರತಿಯಲು ತಾನೆಣೆತೊಣೆ ಸರಿಸಮಾನೆ ಶಾಂತಲದೇವಿ ‖ವೃ‖
ಧುರದೊಳ್ ವಿಷ್ಣುನೃಪಾಳಕಂಗೆ ವಿಜಯಶ್ರೀವಕ್ಷದೊಳ್ ಸಂತತಂ ಪರಮಾನ್ದದಿನೋತು
ನಿಲ್ವವಿಪುಳ * * * * ಶ್ರೀಯೆನುತ್ತಿರ್ಪ್ಪುದೀಧರೆಯೊಳ್ ಶಾಂತಲದೇವಿಯುಂ| ನೆರೆಯೆಬಣ್ಣಿ ಇ
ಪ್ಪಾತನೇಬಣ್ಣಿಪಂ ‖ ಕಲಿಕಾಲವಿಷ್ಣುವಕ್ಷಸ್ಥಳದೊಳು ಕಲಿಕಾಲ ಲಕ್ಷ್ಮಿನೆಲಸಿದಳೆನೆ ಶಾನ್ತಲ
ದೇವಿಯಸೌಭಾಗ್ಯಮನೆಲೆಗಳ ಬಣ್ಣಿಸುವನೆಂಬನೇ ವಣ್ಣಿಸುವಂ‖ ಶಾನ್ತಲದೇವಿಗೆ ಸದ್ಗುಣ
ಮಂನ್ತ್ರಿಗೆ ಸೌಭಾಗ್ಯವತಿಗೆ ವಚಃ ಶ್ರೀಕಾಂತೆಯು ಯುಗಜೆಯು ಮಚ್ಯುತಕಾಂತೆಯು
ಮೆಣೆಯಲ್ಲದುಳಿದ ಸತಿಯುರ್ವ್ವರೆಯೋ ‖ಅಕ್ಕರ‖ ಗುರುಗಳು ಪ್ರಭಾಚಂದ್ರ ಸಿದ್ಧಾನ್ತ
ದೇವರು ಹೆತ್ತತಾಯಿ ಗುಣನಿಧಿ ಮಾಚಿಕಬ್ಬೆ ಪಿರಿಯಪೆರ್ಗ್ಗಡೆ ಮಾರಸಿಂಗಯ್ಯಂ ತನ್ದೆ
ಮಾವನಂ ಪೆರ್ಗ್ಗಡೆಸಿಂಗಿಮಯ್ಯಂ ಅರಸಂ ವಿಷ್ಣುವರ್ದ್ಧನನೃಪಂ ವಲಭಂ ಜಿನನಾಥಂ ತನ
ಗೆಂದುವಿಷ್ಣುದೆಯ್ವಂ ಅರಸಿಶಾನ್ತಲದೇವಿಯ ಮಹಿಮೆಯಂ ಬಣ್ಣಿಸಲು ಬಕ್ಕಮೆಭೂತಳ
ದೊಳು ‖ Ibid. No. 53. P. 51-52.

‖ಕ‖ ಶಾಂತಲದೇವಿಯ ಗುಣಮಂ ಶಾಂತಲದೇವಿಯ ಸಮಸ್ತದಾನೋನ್ನತಿಯಂ|
ಶಾಂತಲದೇವಿಯ ಶೀಳಮುಚಿತ್ಯಂ ಭುವಕಯ್ಯುದಾನಚಿಂತಾಮಣಿಯಂ ‖

Ibid. No. 56. P. 68.

2. ರಾಜತೇ ರಾಜಸಿಂಹೀವ ಪಾರ್ಶ್ವೇವಿಷ್ಣುಮಹೀಭೃತ:| ವಿಖ್ಯಾತಾಶಾನ್ತಲಾಖ್ಯಾಸಾ
ಜಿನಾಗಾರಮಕಾರಯತ್ ‖

Ibid. No. 62. P. 78.

of the Jina. The 'garbhagṛha' is crowned by a beautiful brick tower. She richly endowed it and presented the same to her Guru Prabhacandra.[3]

When Vishṇuvardhana got the temple of Vijayanārayaṇa (Chennakesava at Belur) constructed in 1117 A.D. in commemoration of his victory over the Cōḷas, the persecutors of his Guru Rāmānuja, the queen had the temple of Kappe Chennigarāya consecrated in the same year. In the Kes'ava temple, between the railing and the beams are carved a number of pierced screens. In the first screen in the middle panel is carved the court scene of Visṇuvardhana. In the middle is seated king Visṇuvardhana and to his left S'āntala Devi occupies a similar position. To the proper left of the king are seated either ministers or spiritual advisers. The royal couple are listening intently to the discourse of their chief. The king wears long hairs and pointed beard. The coiffeure of the queen is interesting and shows the mode of hair-dressing in the Hoysaḷa period.

The temple of Kappe Chennigarāya is an exact prototype of the Kes'ava temple in its lay-out and ornamentation. In the shrine are five niches containing images of Gaṇes'a, Sarasvatī, Lakṣmī, Lakṣmī-Nārāyaṇa, S'rīdhara and Mahīs'āmardini.

The image of Mahīs'āmardini is a very interesting sculpture. The goddess dances on the body of the buffalo, whose head is decapitated. The demon is emerging from the severed neck and is vigourously attacked by the goddess.

Even from the iconographic point of view it is worthy of study. The face of the goddess is exceptionally serene and peaceful. One would naturally expect an '*ugra murti*' to raise in us the feelings of fear and horror. What made the Hoysaḷa sculptor to show perfect clam '*sānta rasa*' in the face of the goddess? It is as O. C. Gangoly puts it '*nimitta mātram*'.

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3. ಪ್ರಭಾಚಂದ್ರಮುನೀಂದ್ರಸ್ಯ ಪದಪಂಕಜಷಟ್ಪದಾ। ಶಾನ್ತಲಾಶಾನ್ತಿಜೈನೇಂದ್ರ ಪ್ರತಿಬಿಂಬಮಕಾರಯೇತ್ ॥

Ibid. No. 62. P. 78.

The demon is destined to die and the goddess is only an instrument or agent of his death.

A comparsion of the above sculpture with those belonging to the Dravidian School will make our viewpoint clear. For instance, Durga is represented in the same fighting form in Mahabalipurm and Gangaikonda Cōḷapuram. There she is depicted as deliberately killing the gaint and on the face of the goddess an air of triumph appears. What a world of difference in the artistic outlook of the two schools!

The Image of Kappe Chennigarāya in the central shrine is a "*chef d'oeuvre*" of Hoysaḷa art. The god is in the '*sama bhanga*' posture. The symbols in the hands are thus disposed: in the front hands '*padma*' and '*gada*'; in the back hands '*cakra*' and '*śankha*'. He wears a jewelled crown and other ornaments. The goddesses '*Śrī*' and '*Bhū*' are shown on the sides. He is also flanked on both sides by the bearers of the fly-whisks. The face is remarkable and a smile curls the lips. It is not worshipped at present.

In 1123 the king gave a grant to her, the villages of S'ānti Grāma, the present village of Grāma, seven miles east of Hassan. It was divided among three hundred and twenty Brāhmins.

S'āntala Devi's parents were Mārasingayya and Machikabbe. The father was a S'aivaite though the mother was a staunch Jain. An instance of the cosmopolitan atmosphere of the times. Her father-in-law and his son Baladeva were ardent devotees of Jainism. The mother and sister of Baladeva set up a library at Horingere in his name after his death. So also the wife of Singimayya set up a stone epitaph in his name after his demise. These provide unmistakable evidence to show that the entire family of the Queen had been dedicated to the service of Jaina religion. It is no wonder that she also followed suit.

S'āntala Devi died at Sivaganga in 1131 A.D. Her mother was overcome by grief at this loss. She went to S'ravaṇabeḷagoḷa and

ended her life by the Jain rite of '*sallekhana*' in the persence of the Jain preceptors Meghachandra and Ravichandra.[4]

Śāntala Devi is a flower of Karnāṭaka Culture, a noble example for every true daughter of Karnāṭaka to copy and to be proud o

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4. ಅರಸಿ ಸುರಗತಿಯನೆಯ್ದಿದಳಿರಲಾಗೆನಗೆಂದು ಬಂದು ಬೆಳುಗೊಳದಲು ದುರ್ಧರ ಸಂನ್ಯಾಸದಿಂ ಪರಿಣತೆ ತಾಯಿಮಾಚಿಕಬ್ಬೆತಾನುಂತೊರೆದಳ್ ॥ ಅರಿಮುಗುಳ್ದಿರ್ದ ಕಣ್ಮಲರ್ಗ್ಗೆಳೋದುವ ಪಂಚಪದಂಜಿನೇಂದ್ರನಂ ಸ್ಮರಯಿಸುಪೋಜೆ ಬನ್ಧುಜನಮಂ ಬಿಡಿಪುನ್ನತಿ ಸನ್ನ್ಯಾಸಕ್ಕೆ ವಂದಿರಲೊಸೆದೊಂದು ತಿಂಗಳುಪವಾಸದೊಳಿಂಬಿನೆ ಮಾಚಿಕಬ್ಬೆತಾಂಸುರಗತಿಗೆಯ್ದಿದಳು ಸಕಳಭವ್ಯರ ಸನ್ನಿಧಿಯೊಳ್ ಸಮಾಧಿಯಿಂ ॥

Ibid. No. 53. P. 52

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REVIEWS

The Cradle of Indian History. By Rao Bahadur C. R. Krishnamacharlu, Retired Government Epigraphist for India. Adyar Library Series No. 56. Published by the Adyar Library, Adyar, Madras. Price Rs. 3-8-0.

THE book before us is the fifty-sixth in the Adyar Library Series. An attempt is made in this work to examine the account given in early purāṇic literature about the home and expansion of the early Hindus. After discussing the correct view, in his opinion, that must be taken of the literature of a country or community to reconstruct its history and the interpretation of the terms Dēvas, Suras, Asuras, and mānavas, he gives his interpretation of the period of the Prajāpatis, Tushitas, Yāmadevas and the term *manvantara* and discusses the historicity of Manu and his progeny, and of the monarchs like Vēna, Pṛthu, and Ajanābha. In the main chapter " The Expansion," he describes the achivements of Priyavrata and his connection with the Seven Islands and the history of Idhmajihva, Nābhi, Ṛshabha and the identification of these monarchs, and of several purāṇic names. The author seeks to identify Suras with Syrians and Asuras with Assyrians, to derive ' Nile ' from नील (blue), Egyptian Harseisis (the sun) from Hayaśiras, Manthotpu and Ahmosis from Māndhātṛ and Aṁbarīsha and Tarhaka, the contemporary and enemy of Assurbanipal with the Asura Tāraka who was killed by Kumāra (S'ri Subrahmaṇya).

According to the author, the Sūryavaṁṣa of the purāṇas owes its name to their progenitor Manu Viavasvān, the latter term having been confused with the Sun one of whose names is Vivasvān, and the Candravamsa to Candra son of Atri, whose name was confused with the Moon. " Devas were not more imaginary, symbological beings or phenomena " but " a race of people who had their existence on this hard earth and struggled with their kinsmen like the Dānavas, Asuras, and Rākshasas." One

cannot help feeling that the confusion alleged is unconvincing and far-fetched. Nor can one accept the contention of the author that "the glories of the great ancient characters like Viṣṇu, S'ambhu and Pārvati in numerous *stotras* and *sahasranāmas*" are evidence of historic sense or were meant to record historical facts in *human* history.

The data given in the book are mainly from Srimad Bhāgavata, Lemprière's Classical Dictionary and Maspero's Dawn of Civilization, and the places are traced from the Times Atlas and Keith Johnstone's Royal Atlas. The author is at his best in locating parallelisms in names. His long experience as epigraphist makes the fifth and sixth chapters the most useful contribution for future comparative study.

But we cannot however accept several of the dicta on which he bases his deductions ; for example, the foot-note explaining the names of Daksha Prajāpathi's daughters is unconvincing, while the suggestion that Ṛṣī Kaṇḍu is pre-Vedic in time and his name was forgotten in Vedic times but memory of him was revived when Bhāgavata was composed is illogical. Nor can a *Manvantara* be accepted as seventy-one years only, on the ground that '*Yugādi*' is the name given for Cāndramāna New Year nowadays and therefore Yuga means a year. But it is a curious coincidence that the Biblical age is "three score years and ten" for man. His conclusions about Ṛshabha also are unconvincing, though intriguing.

A.V.R.

Iṛavas and Culture Change. By Dr. A. Aiyappan. Bulletin of the Madras Government Museum. New Series, General Section Vol. V. No. 1. Published by the Madras Government Museum, Madras. Price Rs. 16-10-0.

THE volume before us is replete with information and is a careful study of the reaction of Īṛavas to the impact of British domination in India. It gives a vivid picture of social trends in the past century and a half. Necessarily, most of the material included in the volume is of a general character applicable to trends in culture in India, and even more so to other castes and tribes in Malabar.

More accurately the study is one of trends which may or may not get stabilised as changes. Changes in culture, properly so-called, noticeable from the data furnished are few and are only those crystallised by the genius and apostolic sanction of S'ri Nārāyaṇa Guru, the recent sage of the community.

As the author rightly says "These studies have to be concrete, intensive, and strictly empirical." The present study is concrete and empirical, but it does not appear to be intensive in the selective sense. The impact on Īṛavas, as distinct from the general impact, is not noticed adequately or differentially. He is also justified in his observation "The contribution that India can make to the study of culture diffusion, past and present, is of high theoretical and practical interest." The study of such diffusion in the present case has been made by materials collected by interviewing and studying individuals of four generations and collation with data recorded by Thurston in his 'Castes and Tribes of South India' and Anantakrishna Iyer in his 'Cochin Tribes and Castes'. A reliable and effective method of collecting a considerable volume of useful material for comparative study of culture diffusion in India in recent times would be the recording by representative Indians of different castes, localities and economic strata of society in cities, towns, villages of their reactions under several items constituting culture, (individual, domestic, local and national) in their early life, say in the latter half of the nineteenth century, in the middle of life, *i.e.* in the last decade of the nineteenth century and the first decade of the twentieth century, and in successive decades thereafter. This will bring out in broad relief the impact of English education and British Governmental institutions, of the industrial revolution in India, of increased foreign travel and contact in the homelands of foreign culture and lastly of the nationalist revival and of World War II. A study of such data will also reveal which of the trends have stabilised generally and which were ephemeral or are still 'on probation', so to speak. For, it cannot be too strongly emphasised that not all of the imitative innovations of the days of British domination will endure in a Free India, even as recent reactions against European dress and honorific modes of address have shown. As the author notes "It is not uncommon to find in the same family,

the parents conforming to the old standards and the children behaving differently. Several changes adopted by the urbanised and educated" and "so called modern" section are of the nature of imitation of 'superiors' on the basis of the formula *Yadyadācharati srestah tad tad devetarō janāh*

यद्यदाचरति श्रेष्ठस्तत्तदेवतरो जनः। (Bhagavad Gita III—21).

What great man does, others copy it—'Great man' includes 'those in power.' What endures, however is only what as stated in the Taittirāya Upaniṣad I—11, secures the sanction of a sage of equable mind, united to Truth (God), free from worldly attachments and therefore unselfish, and intent on upholding Dharma, *i.e.* Maryāda, according to Īṛava vocabulary. Such a sage was S'rī Nārāyaṇa Guru, unblemished from birth and perfected by twelve years of contemplation and spiritual guidance.

The study is presented in seven chapters leaving out the Introduction and 'Working of Caste' which are general in content. These are 'Social Organisations of the Īṛavas', 'Kinship and Marriage', 'Economics, New and Old', 'Education', Magic 'Religion and Ritual', 'Law and Order', and 'Īṛavas making History'. The last of these two chapters refers to the work of the S.N.D.P. Yogam (an uplift association organised under S'rī Nārāyaṇa Guru's inspiration) and the Temple Entry agitation which culminated in the Travancore Mahārāja's Temple Entry Proclamation of 1937.

Among the factors that helped social emancipation, enumerated by Dr. Aiyappan are "disappearance of old village council and the powers of the upper castes", "schools", "Courts", and dispersion of official positions of responsibility among all castes under British Administration, Railway travel and improvement of economic status. But the innate urge for social betterment existed even previously as witnessed by the tendency to develop on the model of the betters (Namputris and Nayars). The present stresses and trends among Īṛavas is summarised by the author as follows: "Women observe the tabus much more stringently than men. Through false teaching, modern youths deprive

themselves of the sensory and psychological gains of complete relaxation afforded by rural festivities...Nationalist movement is a healthy influence since it is directing the popular interest in the proper manner and effecting a re-integration of the culture of the people. Among Īṛava women, we see three differenet norms now, (1) a very small number who are Europeanised in ideals and are free; (a) an unfree middle group confined to the homes (on the model of women of Nampudris) and (3) a partially free class as in pre-British days." The resultant of these various stresses will be evident only later. Meantime another important factor has entered since the author completed his study. The drastic control of living conditions due to World War II and the new outlook of demobilised soldiers who have lived a common international life in the Front are more potent than one could dream of. The ultimate sanction for all cultural change is local social public opinion. As rightly remarked by Dr. Aiyappan "Sanctions which the individual is trained to regard with awe from his early life, and which are strengthened by beliefs ingrained in him, have greater value than those vested in an exotic authority however powerful it is. Public approval and disapproval are very important in helping conformity to custom." How those sanctions will realign themselves is what matters?

In two respects, however, change has asserted ifself. Sororate was prohibited among the Īṛavas. This prohibition has now disappeared. Polyandry was prevalent in the olden days. Apparently its disappearance had commenced before the British arrived, as this institution is scarce in this area. It is now fast disappearing. How strong was the society's own sanction for it is clear from two statements recorded by the author. "The common wife of five brothers became too weak to look after the comforts of all of them. The youngest of them who was not much older than her oldest 'son' expressed a wish to have a new wife for himself. The wife advised him that the proper procedure was for the eldest brother to marry again a younger woman and for them all to share." "When asked to explain the advantages of a polyandrous marriage, a well-to-do

Īṛva told me 'it keeps all brothers together. We can be sure that our children are our own. A woman will have one or other of her husbands always by her side, so that her tendency to sin is obliterated."

A. V. R.

The Schools of Vedānta by P. Nagaraja Rao. Published by the Bharatiya Vidya Bhavan. Bharatiya Vidya Studies No. 2. Bombay. Price Rs. 2-0-0.

As stated by Sri S. Radhakrishnan in his foreword, the book before us puts up a spirited defence for the study of philosophy, gives in simple and clear language the central features of the three systems of Vedānta, and is valuable as an introduction to their detailed study. This work was prepared by the author as the Sayaji Rao Fellow of the Benares Hindu University. The problem of the Scientific age today is not the dread of the machine as such but the dread of a civilisation which is mechanically efficient but ethically indifferent. As the late H. G. Wells put it, "The superman made aeroplane and the ape in man has got hold of it." Mr. Nagaraja Rao surveys the literature of philosophical thought in the West and concludes "modern philosophically-minded scientists have found that science has led them to the realisation and affirmed the existence of this great value, *i.e.* Brahman experience." " Christianity in the West and the Theistic School of Vedānta in India have regarded the deity as the greatest value." "S'aṅkarādvaita in the East and Absolutism in the West hold that the supreme value is Brahman." " It is the value of values, and the truth of truths. It is the secondless entity. It is existence, knowledge and bliss." After a clear survey of the six systems of Hindu philosophic thought. (Nyāya, Vaiśeṣhika, Sāṅkhya, Yoya, Mīmāmsā and Vedānta,) he urges that the first five can be construed as steps leading to the philosophy of Vedānta. He gives also a brief resume of the Upanisads, the Bhagavad Gīta and the Brahmasūtras, the Prasthāna Traya, (Triple Texts) and the different interpretations put on them by the three systems of Vedānta associated with the three Acāryas, S'aṅkara, Rāmānuja and Madhva. The real interest of the book centres in the chapter

on these three systems. The examination of Advaita is simple, clear and satisfying. Here are a few extracts. "The advent of S'aṅkara is a landmark in the history of Indian Philosophical thought. In him it attains great heights. Of all the systems his is the most logical." "Brahman is the Reality; but for it there would be nothing." "Brahman can only be realised by Jñāna, *i.e.* by Brahman-intuition (*Saksātkāra*) but not by mere intellectual knowledge." "It cannot be the content of any cognition without losing its self-hood. It is self-manifest and self luminous. The central import of Advaita is the identity of the individual soul and Brahman. The final realisation is not anything novel. It is the realisation of the potential nature of the spirit. The Advaita conception of *mokṣa* is unique. It is not derived from the grace of an external God. It is *native* to the soul and is not *derivative*. It is there awaiting self-discovery. The grand ideal of the Advaita philosophy is the supreme value of the real individual."

"The metaphysics of Rāmānuja is a bold attempt to reconcile the One with the Many. The reality of the Many does not militate against the reality of the One. The world of souls and matter are treated as attributes (*Vis'eṣaṇās*) to Brahman.......The Brahman of Rāmānuja is an organic unity in which, as in all living organisms one element predominates over and controls the rest. For the individual soul to attain *mukti* he must have devotion to the Lord. "The secret of *prapatti* is the complete crucifixion of the ego at the feet of the Lord."

"The most powerful philosophical attack on the Advaita of Śrī S'aṅkara is from S'ri Madhva. Madhva's Vedānta is pluralistic, theistic and realistic......Nārāyaṇa is the supreme lord. Next to him ranks Lakṣmi. Madhva holds that the Universe of souls and matter are real.......Individual souls are eternally different and dependant on the Lord.......*Mokṣa* is not for one and all. Those whom it pleases the Lord to save are saved. Salvation involves the grace of the Lord and the merit of the soul......" Detatchment from worldly pleasures and *Jñāna* are the common requirements under all systems. Our author has a contribution to make on Advaita and the New Social Order. He says, "the theistic

religions of the world claim that the adherents of each of them will bring about the New Social Order. They are intolerent of each other. Each of them holds that its religion is true and that of others false. They divide mankind into the elect and the condemned. Each expects totalitarian loyalty from its members. They can at best be used as means or step to the spiritual religion of Advaita.......Man believes that he is a body and mind, a separatist element in the world of claims and counter-claims. This separatist feeling must go before the idea of a common humanity is realised. This realisation is the birth-right of every individual. Advaita equates intolerance with irreligion. Advaita is not opposed to other religions but transcends them. It points to men that the fate with which they are faced is not an external one, but is what is within them. It encourages men by assuring them that they are not unequipped for the battle of over-coming it. If we are to be saved from the chaos of despair, the semi-comforting creed of humanism, the escapism of art and literature, Advaita is the only sane religion left to us."

A.V.R.

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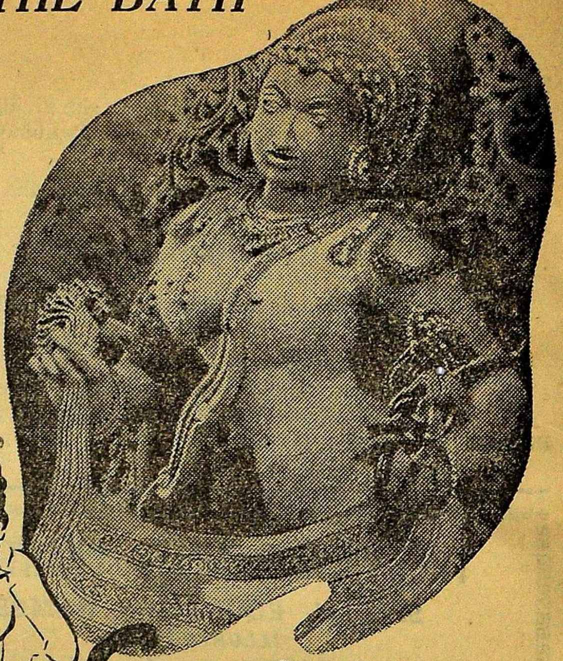

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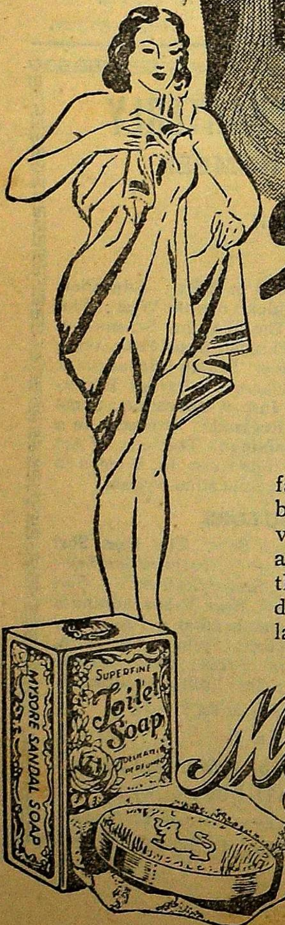

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